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Subject: Sin's Recompense.

# PLYMOUTH PULPIT:

A Weekly Publication

OF

## SERMONS

PREACHED BY

### HENRY WARD BEECHER.



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## SIN'S RECOMPENSE.

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"And thou mourn at the last, when thy flesh and thy body is consumed, and say, How have I hated instruction and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me."—Prov. v., 11-13.

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If all men believed at the beginning of their courses of life what they find at the end, there would be far less power in temptation, and many would turn aside from those paths which bring them to ruin; but it is one of the peculiarities of youth, that while it has unbounded faith in certain directions, it seldom has faith in regard to mischiefs which befall disobedience. In common with a large part of the adult community, the young are not sure that there is a moral government. Men say,

"How doth God know? and doth the Most High see and consider? Where is your God?"

There are many reasons which conspire to make men either overconfident in the beginnings of life, or even audacious.

There are, in the first place, the inexperience and thoughtlessness which belong to the young. They are ignorant. They have had no instruction at home, or only such as they might as well have missed. Thousands there are who have had no pains taken in the formation of their consciences. Conscience, even if it be strong by nature in them, has had no advantage of education. The intellect is as indispensable to a wise conscience as the conscience is to an intelligent understanding. And it is not surprising that children, adventuring with all the flush of life into unknown ways, do not give heed to advice or caution; especially considering how often caution and advice are given by men who are not altogether the most acceptable moralists—dried, withered up, pragmatists, fussy men—men that have outlived their appetites, and seem to wish to restrain the young from the enjoyment of the sap and blossom of life—long-faced men—men whose ideas are ascetic. The young frequently reject good advice because it comes from an unwelcome source. And sometimes moral caution is urged in ways which are repulsive. Of course, if it is true, if the word

is in consonance with human experience and the laws of God, it is better to accept it under the most offensive administration, than to go without it. And yet, there is a strong opposition in the young heart. There is a disposition to rebound. At a certain period of life sin becomes sweet, they think. Men do things sometimes because they are told not to do them. And the young, breaking away at that point of time in which they do not know whether they are under government or whether they are governing themselves—at that point when they wish to assert their liberty, and put it to proof—often do things which in later periods they scarcely would be tempted to do.

Besides all this, there is a hopefulness, a most defiant and audacious spirit in the young. They do not believe it is necessary that, certain courses being followed, they should reap mischief from them. They say, "I suppose others have gone on in such and such courses, and have come to harm; but then, they were stupid. It may be true, that thousands have perished in this way; but then, they had not skill; they did not understand themselves."

The young man is cautioned in respect to the use of intoxicating agents, and the hecatombs that have been slaughtered are brought before his mind; but they are as nothing to him, and he says, "Yes, very likely it may be so; but I am not one that is apt to be overthrown in such a way as that. A man is a fool who cannot command himself. I can go as far as I please, and come back when I please. And because others are silly and weak, is no reason why I should not enjoy my natural strength and my liberty."

There is a hopefulness which goes beyond all bounds frequently. For, although, in right ways, a man should be hopeful, there may be an excess of hopefulness, even in right ways. When it is venture-some; when it is a hopefulness that at last threads along the path of evil, or near it, then it is positively bad. Hopefulness under such circumstances becomes infatuation. And yet, there are thousands who think they can pursue courses that in others are wrong, and eventuate in mischief, and not reach the mischief. Or, oftener, men think it possible for them to pursue a certain course as long as it tastes good, and then turn round and rinse out the mouth with virtue, and be as well off as though they had not gone into such a career. Men think they can first give themselves to the world, and that after they have squeezed the world as they would an orange, they can turn round, at the proper age—at thirty, or thirty-five, or forty, or forty-five—and become Christians. They say, "When I have reaped all that there is in vice while I am young, I will turn round, and reap all that there is in virtue and piety; and so gain two worlds—all there is of this, and all there is of that."



Now, there is no single pleasure that a manly man ought to love the flavor of, which is not permissible to a Christian. There is not a thing that a Christian may not have which every young man ought not to be ashamed to take. Piety does not shut up the avenues of enjoyment. True virtue makes every enjoying faculty more sensitive to joy. I repudiate and repel with scorn the imputation that when a man is a child of God, and is at peace with all God's laws in material things, social things, and moral things, he is shut up. He is enfranchised, rather. He is enlarged. He is ennobled. There is more music in him, in every single chord and faculty, than there can be in any other. There is no man so free, there is no man who has a range so boundless, as the man who is at peace with God. And yet, there are multitudes of persons who suppose that there are peculiar pleasures which cannot be reaped except by a reprobate course. There never was any mistake greater than that.

Then there are the reactions from an infelicitous way of teaching which tend to produce presumption in the young—either a disbelief in the reality and punishing nature of sin, or else a belief that they can avoid it, even if it do threaten. I mean the exaggerated and indiscriminating way in which sin is often held forth. Much of the instruction which is given on this subject is not wise. Conventional sins, too frequently, are almost the only ones that are held up. Children are scarcely rebuked if they are fundamentally proud; if they are envious and selfish and jealous, but if a child breaks any little family rule, he is whipped, or is roundly scolded. In other words, sins that violate conventional rules are punished. There are such things as family sins, that do not go outside of the family. There are sins of omission. For instance, the boy is required to hang his hat on a peg, and if he fails to do it, it is a sin; or, the boy is forbidden to make a noise in the house, and he tramps down stairs or through the hall, and that is a sin.

There are also church sins. Standing in the house of God with the hat on, and so desecrating the building, is a church sin. There is a great variety of church sins, such as not reading the Bible, and the non-observance of Sundays and other holy days.

Now, I do not undertake to say that family rules are not important, or that school rules are not important, or that church rules are not important; but I say that every child ought to be instructed in the difference between those rules which are made by men for their own convenience, and those principles on which God's everlasting judgment stands, around about which human character is built up, which enters into the very structure of society, and can not be violated without setting the peace of society at naught, and prejudicing the welfare of the individual. And yet, how many persons are from day to day

allowed to indulge in envy, and avarice, and ill-temper, and all manner of wicked feelings, that strike out the very root of love, which is the law of God, and the law of the universe, without being rebuked, and made to feel that they are delinquent in the matter of rectitude! And how often is it the case that persons, if they violate a saint's day, or do not read just so much, or are not in their places at prayers, or do not do this or that conventional thing, are charged with violation of duty, or with committing sin! And so, their idea of sins is, that they are peccadillos. They have a superstitious notion of what is sinful. As the young grow up without knowing what wrong is, or how to rectify the mischief, they too often break through all grounds of moderation, and say, "I do not believe in sinfulness; I do not believe in any danger such as we are warned of. This kind of teaching will do very well for the nursery, it will answer for children, and may scare them; but I am too much of a man to be frightened any longer at the idea of sin."

Conventional sins are held up before men as representing sinning, until there comes up a scepticism of the whole doctrine and the whole sad and melancholy experience of sinning.

I hold that while for our convenience it is necessary that we should have artificial rules, there are great principles of character and conduct which were created with the creation of the world itself, the violation of which infixes penalties in every heart and in every life, and from which no man ever escapes. There are self-registering sins. There are sins which carry in their own nature an outcome of mischief that lowers the tone of life, and lowers the susceptibility of happiness, multiplying the causes of vexation, and care, and trial, and trouble, following the mind with misrule, and preparing it for the stumblings and the downfalls that come later in life, as the inevitable result of sins that are not forgiven. Such sins do not wait for men to find out and punish them. God has bound his universe together in such a way, and given to his laws such vitality and self-defending power, that any man who sins against his conscience, against his own inward nature, or against the essential welfare of society, gets it back double and quadruple, in his own soul; and that, whether men find it out or not, or whether or not he recognizes the source of those troubles and sufferings which afterwards come upon him. The absolute universality of moral law, and the inevitableness of moral penalty, is one of the most wholesome, though one of the most neglected, of all doctrines.

Again, men are made presumptuous in sinning, because they see wicked men prospering. They regard that as the refutation of half the preaching, and of almost all the advice they hear. This is a fatal delusion which has destroyed thousands, and will snare and lead to destruction other thousands yet. Men do not believe that illicit courses



are dangerous, because they see that others who have pursued them are prospered. Men do not believe that the indulgence of appetites is destructive of all true happiness in the end, because they have seen men who seemed really to enjoy themselves, though they had done these very things. They do not believe that untruth, if it is skillfully used, is a dangerous thing. They do not believe that dishonesty is dangerous, if it is only not vulgar, or if there is art and skill in it. They do not doubt that men can thrive on dishonesty. They do not believe there is any necessity that a man should obey the great law of equivalents—that law which requires that a man should render some fair equivalent for everything which he gains, as the condition of enjoying and holding it. They do not believe in any such thing. They point on every side to examples, saying, “Is there any man who is less a Christian than these? And yet, look at their estate. See how men do them reverence. They have more than heart could wish. Their eyes stand out with fatness.” Men see their fellows pursuing bad courses in life apparently unchecked; and they say, “Sin is not punished; and what you call evil courses are not dangerous.”

In regard to this, I have to say, first, that this is but a superficial view of the prosperity of these men who are thriving by wicked ways. I do not believe, for one, that that man is prosperous who is not happy. Suppose a man were to have the gout, and the neuralgia, and the rheumatism, besides some fever and dropsy, and several other diseases, do you believe it would be possible to put him in circumstances where he would be a prosperous man? Suppose you gave him a thousand ships; suppose you gave him a thousand acres of land; suppose you gave him harvests that could not be weighed nor counted; suppose you piled up his wealth, could there be anything that would be an equivalent for his condition, as he lay curled up, shrunk and shriveled on one side, and expanded and swelled out on the other, vibrating through fiery suffering and pain? I say nay. You would say nay. But you often see men who attempt to gain wealth at the poles, or under the equator, when everybody knows that they will purchase it at the expense of a broken constitution, and come home unfitted to enjoy it; but they do not believe it will be so. If you could bring men where they would see all this waste and all these penalties in their bodies on the one side, and wealth on the other side, and you should ask them, “Will you be rich?” I think the great majority would hesitate about choosing riches. They want wealth, but they would not take it at that price.

Now, what that is to the body, I firmly believe wicked courses are to the soul. I do not believe that a man ever prospers in this world who violates the law of temperance, or the law of God in the great

matter of purity. I do not believe that man who is careless of his word, and careless of his deeds, and who violates the law of equity and justice, is ever a happy man. I do not believe that man who thinks more of property and power and ambition than he does of rectitude and purity and refinement, is ever paid for his sacrifice of moral principle. If you could look into the minds of those men who pursue wrong courses, and see how little enjoyment there really is there, in spite of this outward show, and glitter, and ostentation, and power and royalty, you would see that although there is an outward prosperity, it is a prosperity which has in it infinite sadness.

There is no course that it is worth a man's while to pursue which does not make him happy. The reason men pursue courses that are wrong, is, that they believe they will be made happier; that they will reap greater pleasure. And if you could show that these wrong courses in men make them, not happy, but wretched, their example would be disarmed of half of its mischief.

I verily believe that men who prosper by wickedness lose their capacity of enjoyment; so that there are thousands and thousands of overgrown prosperous men who are not one tenth as happy as the men who have almost nothing. Why, there are poor working men in yonder city with such pitiful stipends that they can scarcely make the ends meet, who are yet a great deal happier than the millionaire whom they serve. There are men that have gone through the prosperity of what is called secular things in this world, who look out enviously, and sometimes almost sadly, upon the swart laborer, and say, "Oh! if I had no more anxiety than he has; if I could whistle and sing as he does; if I had his lungs, and such arms as he has; if I were as happy as he is, I think I would be willing to give up all my wealth." Oh! the heart-aching cares, the rust and biting, the envies and jealousies, the competitions and rivalries, the attritions, of a life keyed in the lower range of the human faculties! These miseries belong to such men; and if you could look into them you would not be deceived, nor seduced, nor persuaded to take their place.

But that is not all. We are not accustomed to follow men's lives clear through. We glance at them, and see what we can by simply looking upon their outward estate; but we do not wait to see their end. The Psalmist said that he was a fool because he did not wait long enough to see the end of wicked men, and know what became of them. Thousands are dazzled by the glitter of witty, dashing, refined young men who are entering life. These young men know life in all its parts. They know everybody and everything in it. They are brilliant young men. The callow and inexperienced youth is ashamed of himself because he is not expert in the things which



these young men are versed in. He is ashamed because he never did do any dirty things. He is ashamed because he never was willing to drink. He is ashamed because his vocabulary of oaths is such a poor one. He is ashamed that he does not swear. He really feels bad about it. He seems to think that he is a poor white-livered creature because he is not like these dashing blades who command the admiration of silly women and foolish men. But these very young men by whom he is thus dazzled shall not live out half their days. They are brilliant; but it is doubtful whether many of them will see fifty years. More than two-thirds of them will begin to grow old prematurely. Not a few of them will be wrinkled, broken down, bankrupt in reputation, ruined, almost before they reach man's estate. Some of them will die just when they ought to be entering upon active lives of usefulness. And many of those that live might as well be dead, they will be such wretched, miserable creatures—mere fragments of men, groping, crawling through life. Oh! how many men I have seen that were formal enough, that were proper enough, that were very slow and cautious, who, if they saw the young running after enjoyment, sat, and with a ghastly smile, said, "I used to be one of those young men. I had a time of it when I was young." I should think so, judging from what is left of you now that you are old! I can point you to men out of whom all the sap is gone, whose marrow was early consumed, because they kept five hundred wicks burning at once, and used themselves up in their youth. And now that they have come to old age, what is the matter with them? Why is it that they hem and cough? They were once well, but now they are in "ill health," as they say. Where did that ill health come from? They were once very wealthy. They will tell you that they were not always as poor as they are now. What has become of their property? They squandered it. How came they to squander it? Poor, miserable, starving creatures they are, destroyed in body and mind and reputation; and they talk as though they came to their present state of uselessness and contempt by misfortune. It was the misfortune of squandering their youth, instead of filling it up. If a man sin against his own soul and body, and against God, and against the laws of morality in society, it is a misfortune, to be sure, but it is a misfortune for which he alone is responsible. It is a misfortune; but it is the misfortune of his not using common sense and moral sense.

Go see the other end. Stand with me and look into the brilliant saloon. Ye that have seen what young men do up at Delmonico's, go and see what they do down at Flatbush. Ye who have seen the wine when it gave its color in the cup, and who revel through the late hours

again and again, from winter to winter, until you are worn out, why do not you visit your old relations in Greenwood? There they are. Go see where these things end. Did you ever keep an account, or do you just look and see what you do see for the moment, and, without reason or statistics, go headlong to destruction?

There is a law of everlasting rectitude. There are conditions on which men's bodies will serve them happily, and there are conditions on which men's souls will serve them happily. But if a man violate these conditions, no matter how secretly, no matter how little, just as sure as there is a God in heaven, he must suffer the penalty. Every one of the wrongs which a man commits against his own soul will find him out, and administer its own penalty.

But there comes a time when men who are not actually worn out by excess of transgression, do regain, to some extent, their moral sense. After this period of infatuation there comes, very frequently, a period of retrospection. It is that which is alluded to in the text which I have selected:

"And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil, in the midst of the congregation."

How many there are who have come to that! Whatever may be the impunity with which men sin at the first, and whatever may be the godlessness of their conscience, there comes a time when they are, to a greater or less degree, sensible of the reality of their transgressions, and of the penalty which God fixes upon the transgressor. Sometimes, when the consequences of wrong begin to unfold, men come to their moral sense. There are those who never, after once or twice, have a pang because they are living a life of infidelity to their employers. They are deliberately defrauding. They are stealing, and lying to cover it. It cost them a little suffering at first. The beginnings of wrong courses are painful. But it is said that the sensibility in having a limb taken off is in the skin mainly; that when the skin is cut all round the pain is not so severe. And in transgression the skin is sensitive; men suffer at first; then they go on with comparatively little feeling. When a man has begun to appropriate, and borrow, and speculate, and make false entries, he feels very little until the disclosure comes. A man has carried on such a course for two years, perhaps, and lost no sleep. He has been unhappy sometimes, but has not suffered very much. By and-by the time of disclosure comes, and, to his own amazement, there comes a resurrection of moral sensibility which he never dreamed of. His conscience has been slumbering; and it was not till the consequences of his evil conduct stared



him in the face, it was not until the law threatened him with public exposure and shame, that he had a conception of the full extent of the wickedness he had committed.

You shall find men in jail who are profoundly affected, who are whelmed in sorrow, who throw themselves down upon despair itself; and yet until they were incarcerated nothing troubled them, though they were doing all the wrongs that a man could well commit. There are many persons in whom conscience is not strong enough, and not educated enough to report, until some auxiliary feeling, such as shame, or pride, or fear, or affection, comes in to aid it, and give it tone and intensity.

So men who do wrong, often, as long as it is secret, do not feel that it is wrong; but the moment shame begins to hiss at them they begin to be shot through with real pangs of conscience. There are men who, though they have done wrong again and again and again, are not troubled by it until they learn that their wife and children are to find it out. Then they say, "Kill me, do anything to me, but do not let it go back to my family." Their cry is enough to pierce the heavens; and they say, "Woe is me!" And the thing which drives conscience home like a fury upon them, is the thought, "It is going to be made known to those whom I love, and it will ruin my children."

Here is a man who is doing wicked things; looking on the face of his children does not restrain him; beholding the venerable form of his father and mother, by whose example he yet hopes to go to heaven, does not restrain him; but by-and-by a disclosure comes, and he is brought into disgrace, and he is to go home and face his friends, and it rends his soul.

This is another instance in which the moral sense requires an auxiliary emotion to make it work; but at last the man's conscience is found. His reason did not find it. His reflections did not awaken it. His love did not stimulate it. All the ordinary motives did not inspire it. But when shame and disgrace came upon him, it developed at last this latent feeling of conscience.

Oh! if men could have as lively a conscience before they sin, as after they have been exposed in sin, how it would stand at the gate of transgression and ward men off!

So, too, men come to a moral sensibility by those various circumstances which render the moral sense finer, or which bring home upon them the rule of right in a clearer way.

You will recollect how, when Job had gone through all his wrappings with his companions, and he came at last into the hands of God, the controversy was wound up, and how he said,

"Hear, I beseech thee, and I will speak; I will demand of thee, and

declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."

What was it that befel Job? He had such a conception of the purity and holiness of God, and of the divine law, that his moral sense was lifted up immeasurably higher than it had ever been before; and in that heightened moral tone he saw himself to be as the dust and dirt under his feet.

It pleases God sometimes to come upon men who have been living lives of high-handed wickedness. He quickens their moral sense. That is done sometimes by afflictions. I have known men reformed from bad courses by great domestic afflictions. God accepted as a sacrifice their darlings, and brought them into a state of sensibility in which they developed their lives very differently from the way in which they had ever developed them before. When thus the truth is brought home to wicked men's lives, they have such a conception of God's law, of his judgment, of his royalty, and of his presence in human affairs, that they cannot think of themselves or their conduct as they did before. Sometimes it is sickness; sometimes it is bankruptcy; sometimes it is the loss of the respect of men. Many things may act in a way to increase the sensibility of a man's moral sense; and that very moment he passes to a different judgment of his conduct.

But sometimes it is too late. I have known men who looked back on their youth, and said, "I would give all the world if I could wipe out ten years of my early life." I have known men to mourn, and say, "Why, I have misled scores of young men!" I have known men to say, "I have destroyed innocence and purity. I did not think of it or care about it at the time, but I see the horrible wickedness of it now, and my soul is full of dark regrets." It is too late. I have known men who, during a certain portion of their business life, were as greedy as a shark, and as merciful. I have known men who rent and destroyed those round about them. I have known those who made wealth by the most outrageous cruelties. I have known men who carried their avarice to dishonesty. But after they had passed through a certain period, it pleased God to intone their conscience, and to give them a higher moral feeling; and they look back and sit in judgment upon themselves, and abhor themselves in dust and ashes, and would, if they could, make an atonement of all that they had amassed. But it was too late. They could not retrace their steps. The men whom they had wronged were scattered. The circumstances were all changed. The things remained that they had earned. But their moral sensibility had become so new that they judged very differently of themselves.

How many men have perverted the principles of young men!



How many men have misled the young in their faith, and sent them into infidelity ! And afterwards they have themselves become subjects of saving grace. And how on their souls lay as a burden the fact that they had been the cause of leading others astray ! and how they imposed upon themselves penalties, and sought to make reparation for the mischief they had done by active labors for men ! But it was too late. It is better late than never ; but with what mourning ! with what sorrow !

If wicked men do not come to their full punishment in this life, they come to much pain, frequently. They come to a moral sensibility of the harm that wrong inflicts. And there is to come a time when no man shall escape. There is to come a time when no deed done in the body shall be without its history ; when every wrong word, and every wrong thought, and every wrong feeling, shall rise up in judgment against us. We shall be required to give an account of all the deeds done in the body. There is to be a day of reckoning. There is a judgment day in the bones, and in the nerves, and in the stomach. There is a judgment day in the heart and in the brain. But besides the judgment day in this life, there is to be a day of reckoning when God shall confront men with his own holiness, and the grandeur of his purity, and bring before them their recorded lives, and every man shall see what he has done in the body, and shall give an account of himself, before the assembled universe, to his God. And oh ! if then, if *then*, though one be mightily oppressed with a sense of sinfulness, he can see that the sin has been repented of and forsaken, and that his whole heart has been turned from it, how blessed will be that day ! But if one comes with his sins upon his head, and his life stained with them, and his heart corrupted by them ; if he comes with his whole being perverted and gnarled by selfishness, and avarice, and hatred, and the other passions of his lower nature, how wretched will be his lot !

When Pilate washed his hands, and said, I am innocent of the blood of this just man," the crowd, with the rulers at their head, cried out, saying, "On us, and on our children, be his blood." And they had their way. A few months rolled around, and the same disciples who had companied with Christ, in that same Jerusalem, began with mighty and wondrous power from on high, to preach this Christ who had then gone above ; and the whole city was shaken. And the rulers seized them. And then, when they began to feel the terrors of affliction coming upon them, they said not a word. They were determined to bring this man's blood on the heads of others. Ah ! when they wanted their own way, they were willing to take the risk of blood ; but when they

had their own way, and the blood began to come down upon them, they cried out against it.

There is many a man that takes a wicked course in life, saying, "I will take the consequences;" but when the consequences come, they would fain avoid them. But it cannot be. And how much worse if the evil of it is deferred to the other land, and one stands in the precinct of heaven, beholds the light and the glory, hears afar off the sweet and refreshing sound, sees far above him the poor whom he despised on earth, and far below him those who on earth were crowned, and when he says, "Lord, open unto me," hears a voice in tones to which thunder would be as music, say, "I never knew you: depart from me, ye that work iniquity!"

There is such a thing as sin; and there is danger in sin—danger to the body; danger to the understanding; danger to the affections; danger to the taste and the imagination; danger to the conscience; danger in this life; and, above all, most appalling danger in the life that is to come. For, as a man dies, so shall he rise again. As he leaves this world, so he starts in the other. If he is environed with evil habits, if he is filled full of sins and transgressions, that is the capital with which he begins in the life that is to come.

I beseech of you, my young friends, so many of you as have come down hither, not to be misled by the vain show of the world into which you are introduced. I beseech of you who have come hither recently, and are already beginning, in the place where you are, to be ashamed of your Bibles, and are forgetting the promises which you made to your mothers, and the vows which you made to yourselves, do not suffer yourselves to be snared. Surely, in vain is the fowler's snare set in the sight of the bird; but these snares are set right in your sight, and you put your foot in them, and are caught.

I beseech of you, believe in virtue; believe in truth; believe in honesty and fidelity; believe in honor; believe in God; believe in God's law and in God's providence. Put your trust in God, and in the faith of God, and not in the seeming of deceitful and apparently prosperous men. Let no man witch your soul from you; let no man dazzle your understanding from you; let no man by any sinuous courses draw you aside from that straight and narrow way where there is safety. And whatever else you get, have peace, every day, with your own conscience. Whoever else you offend, do not offend your God. Keep him on your side. Do what is right, and then fear no man. Do what is right, and trust in God, and all the world cannot hurt you. Neither time, nor death, nor eternity can harm those who follow the light that God throws upon their path. And for all imperfections trust to his gracious and forgiving love.



## PRAYER BEFORE THE SERMON.

Thou ever-blessed God, our souls rejoice in thee. We rejoice in thee by the morning and by the evening. In every season, in sorrow, in prosperity, under all experiences of life, we find thee to be our strength, and peace, and joy. Thou canst make up to us in thine own presence, all our outward losses. What time we are willing to renounce everything that separates us from thee, and take thee as our covenant portion, we find that we are lifted up by thy presence, and by thy power blessed supremely. Nor is it needful that we should have the favor of men, nor that we should have the strength of riches, nor even that we should stand in all the enjoyments of love; for thou canst bless sickness itself. Thou canst make poverty full of riches. Thou canst give us in our solitude the sense of divine company. Thou canst grant even when all the world is dark to us, the light of that other world in overmeasure, and perfectly, so that death is robbed of its terror, and afflictions and disappointments no longer have dominion over us. By thy spirit we are able to rise above all things, and to count it joy when we fall into divers trials. We rejoice in afflictions and infirmities, that the honor of God may be made manifest in us.

Oh! how great is the wonder of that grace which thou hast shown us in our ordinary experience! Grant us to be crowned, though unknown, as the very sons of God.

We rejoice, O God, in the past manifestations which thou hast made of thyself; in the blessedness of that experience which enables so many to be witnesses for Christ. What thou hast done for us in some measure we know; and yet, in greater measure it is to be revealed hereafter. But we know that we have in a thousand ways been sustained, and comforted, and strengthened, and enriched, and guarded, and defended, when our own helplessness was set upon by great and grievous evils. Thou, O God, hast set thine angels to guard us. We have been lifted up by thee and borne over the difficulties. And we rejoice in thy faithfulness. And we desire to walk evermore under the protection of thy wing. We desire so to live that we can have access to thee and put our trust in thee from day to day. Deliver us from the power of temptation, from pride, from selfishness, from all inordinate passions: from every envious and jealous, and wicked way. Purify our hearts. Grant that they may become as temples of the living God. Dwell thou in us, that all our feelings may be sweet, and all our thoughts right, and every affection pure; that we may seek the best things, for men and among men, and seek earthly things evermore as strangers and pilgrims looking up and beyond for our true home. Grant that our Father's house may send down welcomes to us all along the way, by which we are traveling toward it. May we see thy messengers. May we accept their gifts and glorify God.

And we beseech of thee that thou wilt grant that our life may encourage others to live in all true faith. Grant that the power of Christ may be manifested in the awakening of men; in bringing them from evil ways; in changing their lives; in bringing them to the Prince and the Saviour. Grant that there may be great turning from wickedness. May men be reformed from evil habits. May men be turned away from the things which perish in the using, and from those things which defile them and make them unworthy of themselves, unworthy of their divine parentage, unworthy of thy favor, unsafe, wretched here, and wretched hereafter. Deliver those that are thrall in the snare laid for the innocent.

We beseech thee that thou wilt guide all that are young. Teach them early integrity. May they know how to be truthful, honest and faithful; how to be industrious and frugal; how to prosper in this life without breaking the law of God. And we beseech of thee that thou wilt enable those that are gathering strength in outward abundance, to consecrate all that they

have to the service of God. And may they not live to build themselves up in selfishness. May they learn that their happiness is in beneficence. And we pray that thou wilt grant that we, and the generation of men who are springing up from out of our midst, may be more earnest, more spiritual, more truly benevolent, more self-denying and more Christ-like than we have been.

And we pray that thou wilt bless all the Churches in this city, and thy dear servants that are preaching thy Gospel. And we pray thee that thou wilt correct whatever errors fall out; and that thou wilt multiply the number of those that are spreading the truth, and bless abundantly their ministrations. Unite the people together more and more. And we pray that they may join hands, and go on together. Since there is so wide-spread iniquity, and since the causes of evil are working hard, grant that all thy people may lay aside jealousies and dissensions, and be united together in mutual confidence, and live in the faith of God, and go forward from conquering to conquer.

Let thy kingdom come everywhere. Fill the earth with thy glory.

And to thy name shall be the praise, forevermore. *Amen.*



### PRAYER AFTER THE SERMON.

Our heavenly Father, we pray that thou wilt grant thy blessing to rest upon the words of exhortation and warning which we have spoken. We beseech of thee that thou wilt take care of those that are inexperienced; of those that are tempted; of those that are partly led away. Look upon any that are thrall'd. Look upon any that have tasted and found the bitterness and deceitfulness of sin, and that fain would come back again. Oh, be gentle with them. Oh, be patient with them. Dear Saviour, teach us to be gentle. Teach us how to bring them back again.

And we beseech of thee that thou wilt inspire hope in any that are despairing; in any that think they have lived too long in sin, and thrown away all their opportunities. O Lord God, we pray that the age of hope may dawn upon their minds, and that they may not count themselves appointed for destruction. Who can be banished from thee! Who can lose heaven! We cannot give thee up. Do not thou give us up.

Lord God of our fathers, hear the prayers that have been uttered for us. Give us better minds. Bring us back to thee and loyalty. And grant, we beseech of thee, that there may be many in this congregation whose hearts shall be touched to night, and whose consciences shall be wounded. May the voice of God be heard in the silent and secret passages of their souls. Speak to them, and bring them back from sin. And grant, we pray thee, that, by the power of the Holy Ghost, there may be many hearts cleansed, and many sins forgiven, and newness of life given to many.

And to thy name shall be the praise, Father, Son and Spirit, evermore. *Amen.*



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We propose to do away with all these various profits and brokerages, cartages, storages, cooperages, and waste, with the exception of a small commission paid for purchasing to our correspondents in China and Japan, one cartage, and a small profit to ourselves—which, on our large sales, will amply pay us.

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	Oolong.....	Wm. Duffie.....	at 1 00..	1 00
4	Young Hyson.....	Thomas Connors.....	at 1 25..	5 00
6	English Breakfast.....	Robert Barr.....	at 1 25..	7 20
2	Uncolored Japan.....	John James.....	at 1 25..	2 50
3	English Breakfast.....	Geo. Simpson.....	at 1 20..	3 60
2	Imperial.....	Wm. Brooks.....	at 1 25..	2 50
1	Imperial.....	Wm. Brooks.....	at 1 25..	1 25
1	English Breakfast.....	Wm. Brooks.....	at 1 20..	1 20

Yours respectfully,

JOHN JAMES.

Office of Westlake & Button, Proprietors of St. }  
Louis Novelty Works, St. Louis, Oct. 27, '69. }

To the Great American Tea Company,

31 and 33 Vesey Street, New York.

Gentlemen:—I herewith hand you N. Y. sight draft in your favor for \$107.25, for which

(OVER.)

send me Teas as per enclosed list. Your teas continue to give entire satisfaction. I hear no complaints, but hearty commendations instead, and justly, too, for, as compared with the St. Louis market, we get a superior article at a saving of from 30 to 50 per cent. Hoping the future may prove as eminently satisfactory as the past,

I remain, yours truly,

H. P. WESTLAKE.

2 lb. Young Hyson.....	J. L. Beirne.....	at \$1 25..	2 50
2 Uncolored Japan.....	J. L. Beirne.....	at 1 25..	2 50
2 Gunpowder.....	J. V. Westlake.....	at 1 50..	3 00
6 Uncolored Japan.....	J. V. Westlake.....	at 1 25..	7 50
4 Uncolored Japan.....	Miss Galbrith.....	at 1 25..	5 00
4 Uncolored Japan.....	T. K. Sage.....	at 1 25..	5 00
1 Oolong.....	T. K. Sage.....	at 1 00..	1 00
5 Gunpowder.....	T. K. Sage.....	at 1 50..	7 50
1 English Breakfast.....	W. A. Blundell.....	at 1 20..	1 20
1 Uncolored Japan.....	W. A. Blundell.....	at 1 25..	1 25
2 Young Hyson.....	W. A. Blundell.....	at 1 25..	2 50
1 Gunpowder.....	W. A. Blundell.....	at 1 50..	1 50
2 Gunpowder.....	Mrs. Stephenson.....	at 1 50..	3 00
2 Oolong.....	Mrs. Stephenson.....	at 1 00..	2 00
2 Uncolored Japan.....	Mrs. Stephenson.....	at 1 25..	2 50
2 Imperial.....	W. H. Farrell.....	at 1 25..	2 50
3 Imperial.....	G. H. Owens.....	at 1 25..	3 75
3 Young Hyson.....	W. Trout.....	at 1 25..	3 75
1 Imperial.....	Tim Louis.....	at 1 25..	1 25
1 Uncolored Japan.....	Tim Louis.....	at 1 25..	1 25
2 Imperial.....	W. Birrell.....	at 1 25..	2 50
2 Imperial.....	Mrs. Reilly.....	at 1 25..	2 50
2 Uncolored Japan.....	Mrs. Reilly.....	at 1 25..	2 50
2 Imperial.....	J. McLaughlin.....	at 1 25..	2 50
4 Oolong.....	A. A. Button.....	at 1 00..	4 00
4 Oolong.....	A. A. Button.....	at 1 00..	4 00
2 Oolong.....	A. A. Button.....	at 1 00..	2 00
2 Uncolored Japan.....	A. A. Button.....	at 1 25..	2 50
2 Uncolored Japan.....	Geo. Thorhauer.....	at 1 25..	2 50
1 Imperial.....	Geo. Thorhauer.....	at 1 25..	1 25
1 Oolong.....	Geo. Thorhauer.....	at 1 00..	1 00
1 Young Hyson.....	S. Watson.....	at 1 25..	1 25
1 Oolong.....	S. Watson.....	at 1 00..	1 00
6 Imperial.....	P. Steimnan.....	at 0 80..	4 80
10 Unc'd Japan, in 2 lb. pack..	H. P. Westlake.....	at 1 25..	12 50

\$107 25

All Goods Warranted, or the Money Refunded.

*POST OFFICE ORDERS and drafts make payable to the order of the GREAT AMERICAN TEA COMPANY. Direct letters and orders to*

**The Great American Tea Company,**

**Nos. 31 and 33 Vesey Street,**

**Post-Office Box No. 5643,**

**NEW YORK CITY.**